Vol. II. Numb. 108.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Wedneſday** March 1ſt. to **Friday** March 3d. 1710.

Q. *WHY are Paſſions attributed to God in Scripture, ſince they ſeem inconſiſtent with the Excellency and Happineſs which we conceive in the Divine Nature?*

A. It is agreed by all that the Nature of God, conſidered in itſelf, cannot be comprehended by our Underſtanding; and ſince we want Faculties to conceive him as he is, the Scripture gives ſuch Deſcriptions and Repreſentations of him as are ſuited to our preſent Faculties or Apprehenſions. For this Reaſon he is ſaid to be affected with ſuch Paſſions as we perceive to be in our ſelves as being angry and pleaſed, as loving and hating, as repenting and changing his Reſolutions, as full of Mercy and provok'd to Revenge. For theſe Paſſions are in us the Principles of ſuch outward Actions, as we ſee are perform'd by him, and therefore we cannot conceive them but as proceeding from the ſame Cauſes. But tho' in Condeſcenſion to the Weakneſs of our Capacities he is thus repreſented to us, yet it is abſur'd to think that theſe or the like Paſſions can truly affect the Divine Nature. We are to conceive them *ratione Effectus non Affectus*, as Divines ſpeak. The meaning is, that God will, for Inſtance, as infallibly reward the Good, as we would thoſe whom we earneſtly Love and Eſteem; and that he will as certainly Puniſh the Wicked, as if he were inflamed with the Paſſion of Anger againſt them. The like Reaſon muſt be uſed concerning all the other Actions of God; which proceed from Principles that bear ſome Analogy either to our Paſſions or to ſeveral other Powers and Operations of our Minds

Q. Gentlemen, *Pray explain* Daniel Ch. 9. Ver. 24, 25, 26. *Your Admirer and Subſcriber.* J. S.

A. This Famous Paſſage of the Seventy Weeks of *Daniel* is the Subject of a juſt Volume: Therefore we ſhall only obſerve in ſhort. 1. That this Prediction concerns the *Meſſias*, for we Read here his Name, Attributes, Benefits and Actions, which is a plain Demonſtration that it cannot relate to *Cyrus*, or *Nehemiah*, or *Joſhua*, or *Zorobabel*, or *Agrippa*, as has been vainly urged. 2. The Weeks here mentioned are not Weeks of Days but of Years, of which ſee *Levit.* 25. 8. every Week containing Seven Years after the manner of the Prophets. If we ſhou'd underſtand them to be Seventy Weeks of Days, they wou'd not make half a Year, which is too ſhort a Time for the Completion of ſo Important a Prediction. And nothing that the Angel Predicted appeared within that ſpace of Time. 3. From what time ſoever we take the beginning of theſe Weeks; whether from the firſt of *Cyrus*, in which the *Jews* had the Liberty to return and build them a City; or from the Second Year of *Darius Nothus* as *Scaliger* pretends; or from the Seventh of *Artaxerxes Longimanus* according to the Opinion of *Capellus*, or the Twentieth according to the Learned *Uſher*, it is certain they are already paſt; ſo that the obſtinate unbelieving *Jews* can expect no Conſolation from them, but by acknowledging with us that the *Meſſiah* is already come, with the Time of whoſe coming theſe Seventy Weeks ſuit very well. In ſhort, God's Intention in this Place was to comfort the *Jews* in their hard Captivity, not only by declaring the end of it, but by promiſing them a much more excellent Redemption.

Q. Gentlemen, *If I Cohabit with a Woman in all reſpects as a Wife, and deport my ſelf towards her and her Children with the Affection of a Husband, and of a Father, Can you prove by Scripture that I Sin againſt God by omiting the Ceremony of Matrimony? Yours,* S. S.

A. You may as well ask whether ſimple Fornication is condemned in Scripture, which we ſuppoſe we need not tell you is. But you will object that your manner of Cohabitation do's not deſerve the Name of Fornication, being in all Reſpects a compleat Marriage except the Omiſſion of the Ceremony of Matrimony. We acknowledge that in a State of Nature this will paſs for a Marriage, ſince it Anſwers all the ends of it. But the Scriptures eſpecially of the New Teſtament, every where conſidering Men as Members of ſome Civil Society, and ſubject to the Laws and Reſtrictions of Civil Government, allow nothing to be Marriage but what is conformable to thoſe Laws relating to that particular Inſtitution. And nothing is meant

by Fornication in Scripture, but a Cohabitation contrary to the Laws of ones Country. Thus what was Fornication in the Senſe of the Gentiles as contradicting their Laws, is allowed to be the ſame by the Apoſtles and Elders aſſembled at *Jeruſalem* (*Acts* 15. 29.) and by St. *Paul* in his Epiſtles. Human Laws have their Authority confirm'd by Scripture, and do as much oblige the Conſciene as the expreſs Laws of God. And he that will ſubmit to all the Laws of Marriage, ſaving the Ceremony appointed for Solemnizing that Contract, ſhews a humorſome Perverſeneſs at leaſt, if there are no worſe Reaſons for his doing ſo. And were this Enormity univerſally tolerated, it wou'd be the Ruin of Human Society. Which we recommend to the Conſideration of thoſe, who make no Scruple of keeping a Miſtriſs, and endeavour to mitigate the Heinouſneſs of the Practice by ſuch empty Pretences and frivolous Reaſons.

Q. *What is meant by a perpetual Motion?*

A. This Phraſe is uſed chiefly in Relation to moving Machines called *Automata*, and ſignifies an Artificial Contrivance, which is to have the Principle of Motion from itſelf, ſo that the preſent Motion ſhou'd be conſtantly the Cauſe of that which ſucceeds. For all the *Automata* yet found out require a frequent repair of new ſtrength, the Cauſes of their Motion being Subject to fail and come to a Period.

Q. *Suppoſing the Sum of any two Numbers to be* 42 *and their Difference* 18, *what are the Numbers?*

A. The Numbers are 30 and 12. But it will be of more uſe to give a general Theorem. Calling the Sum s. the Difference d. the greater Number x. the leſs y. then will $\frac{s+d}{2}=x$, and $s-x=y$. A great Variety of ſuch like Queſtions you have reſolved at one View in *Oughtreds Clavis Mathematicæ* and his *Queſtiones Diophanteæ*, many of which being of more Subtilty then uſe, we believe it may not be ungrateful to our judicious Readers if we neglect Anſwering ſuch like Queſtions for the future. We thought fit to make this Advertiſement being often troubled with Queſtions of neither more Difficulty nor Conſequence than this.

Q. *Pray* Gentlemen, *Inform me of the Nature of Milk, whether it cauſes Wind, and if it is not beſt Boiled. And you'll Infinitely Oblige Your Subſcriber*, &c.

A. Milk is Temperate, Emollient and Anodyne, it is Excellent in all Fluxes of the Belly, Aſthma's and Conſumptions, in Pains and Ulcers of the Stomach, Reins and Bladder, but it is hurtful in Fevers, and cauſes Wind and that more eſpecially when Boiled.

Q. *Why a Perſon troubled with a Pleureſy, or Rheumatiſm, when Blooded, generaly the laſt Porringer looks better than the firſt, and has not that Purulent Color.*

A. This Caſe appears Common in moſt Diſorders of the Body, and ſeems to ariſe from the freer diſcharge of the Veins, which is generally ſeen immediately after their Apertion, at which time the Thicker and Thinner parts of the Blood ruſh out together: It being alſo obſervable that when the Diſcharge is freer at the latter end of the Flux than at the beginning, that the laſt Porringer is worſe than the firſt: So that we are apt to believe that the appearance of it's greater or leſs Corruption proceeds chiefly from it's greater or leſs liberty of Efflux. But the Surface of the Blood in Fleuretick Phlebotomy's is ſometimes ſeen in a different manner, namely, when the Blood is receiv'd into three or four Diſhes, the firſt and laſt are laudable, the ſecond and third deprav'd, which is not unaccountable ſince the whole Maſs is not preſently tainted, the vitiated Portions Crowding about the parts Obſtructed: Wherefore the firſt Blood may flow pure, and afterwards the emptied Veſſels may receive the Morbid and before Stagnated Matter, and hence by Circulation it may be totally hurry'd out at the Orifice and a purer Blood Succeed.

Q. Thou penetrating Genius, *This is to render my Thanks to you for dignifying our Order of Dreamers with your Venerable Perſon, ſince you have ſo ſubſtantially proved your Title thereunto, by the Sagacious Anſwer in a former Paper to the Query concerning the Galleons, an Anſwer Worthy of an* Apollo *for its Patron. Such Witty replies deſerve to be Printed on the beſt Paper, in a neat Elzevir Letter, Illuſtrated with curious Copper Cuts to be handed down to Poſterity to ſhow them how much the* Athenians *of Old are now exceeded by our Modern* Apollo. *But however keep this as a Secret for every one won't Dream how much your Anſwer was a Propos. Finally by way of advice, ſend for* Don Saltero *to ſcrape the outſide of your Pericranium if happily it may conduce to diſperſe the* Lethæan *Slumbers which Obnubilate the Reſplendency of your Underſtanding. Yours*, S.

A. We cannot but envy the extatick Pleaſures our Queriſt enjoy'd on the reveiw of his own bright Thoughts, nor ſufficiently admire his wonderful perſpicuity, in diſcovering ſuch Lucid Phenomena in the Queſtion of the Galleons. We own, we look'd upon it as a trifle, that Merrited no better Anſwer: but in Submiſſion to your Superior Genius, who are arriv'd to the Felicity of of exerting your Faculties in Emphatical Phraſes upon *nothing*, we will ſuppoſe there was ſomething of *ſublime* in it, which at the ſame time, we confeſs, was all laid out of our Reach. From the whole we have reaſon to ſuſpect it to be a *Twin Brother*, with this Beautiful Eſſay, and no wonder then if Nature excites you in its defence. We are glad, one ſo profoundly Read in Science as your ſelf, Judges *Don Salter's* ſcraping the OUTSIDE of our Pericranium, ſufficient to reſtore us; and wiſh we cou'd ſay, that the INSIDE of yours do's not require a more Powerful Application, and from the Hands of a more underſtanding Operator.

Q. Gentlemen, *I have ſome Original Paintings, done by great Maſters, which lately were left me by a Relation. Some of them roll'd up and ſeem not freely to be unroll'd, therefore would not unroll them without your advice, which I beg. Alſo to know whether the Varniſh ſold at Shops be good to Varniſh them with.*

A. Unroll them by a Fire, or they will Crack if old Paintings, by no means uſe the Oyl Varniſhes at Shops, which the Duſt will ſtick to after, hardly to be gotten without ſpoiling the Picture; but after they are carefully Clean'd rub them over with a Spung dip'd in the white of an Egg, beat firſt to an Oyl, this repeated will ſet a good Varniſh on them, and what Duſt comes on after, will waſh off, with the Egg.

POEMS.

Q. *O'Erwhelm'd with Grief, Tormented with Deſpair,*
My Life's a Load too great for Man to bear.
Misfortunes on misfortunes me depreſs,
Of all forſak'n in vain I ſeek redreſs.

No-

Nothing on Earth can eaſe my raging Grief,
But Death, kind Death alone can bring relief.
Say Learn'd Phœbeans ———
Shall I like * Cato *Bravely court my Death*
Or Coward like, ſuſtain my hated Breath?
* Uticenſis. *Yours,* Philander.

A. 'Tis *Cowardice* to *Dye*, when out of Fear,
Impending Ills will be too great to bear:
Is't Brave to ſink beneath a *Threat'ned* Load,
Or Faint on *Proſpect* of a Tireſome Road;
The trueſt *Fortitude* is not to ſhrink,
From Dangers, when you are upon the brink.
If *Cato* by miſtaken Notions Fir'd,
Thought to mix with the *God*'s, if ſo h' expir'd,
Will *Cato*'s Principles relieve thy Breaſt!
Or from his *God*'s, hop'ſt thou *Eternal Reſt?*
Ah! Poor *Philander*, whilſt thou feed'ſt thy Mind,
With hopes of *Preſent Eaſe*, think what's behind;
What is for *Suicide* prepar'd, for Men,
Who dare by Blackeſt Murther, anger *Heav'n*;
If *Momentary Grief*s you dread to ſhare,
How will you thoſe Eternal Torments bear!
Kind *Heav'n* averte your Thoughts and *Grace* attone;
For which, with fervent Zeal adore's *his Throne*,
With *Penetential Tears*, there ſeek Relief,
He'll Eaſe it, or give *Strength* to bear your Grief.

Q. *Ye* Delphick *Conjurers prepare,*
Ye Arithmeticians *try*;
This Knotty Buſineſs to declare,
And tell me ſpeedily,
What Age my Wife, and I were of,
When firſt we Wedded were.
Which that you may the eaſier do,
To you I'll make appear;
That when the Marriage knot was ty'd,
Betwixt my Wife, and me,
My Age did hers as far exceed,
As three times three, doth three.
But after ten and half ten Years
We Man and Wife had been,
Her Age came up as near to mine,
As Eight is to Sixteen.
In this my Queſtion Anſwering,
Without a tedious Stopping;
You Infinitely will Oblige,
Your Humble Servant Hopkin.

A. You Forty-five was, when that State
You enter'd, Fifteen She;
When Fifteen more were paſt than you,
Juſt twice her Age muſt be.

Q. *Long did I Love, and long Addreſt in Vain,*
A Cruel Nymph, who anſwer'd all my Paſſion
With proud Diſdain, and ſcorn'd my faithful Love.
Five long revolving Winters did I ſue,
And Sigh, and Vow, and Pine, the Time away,
Till half diſtracted, finding you adviſ'd
Others like me to lead * *a Martial Life,*
I then reſolv'd to leave the Scornful Fair,
And drown my Paſſion in the din of War.
But Oh a ſudden turn checkt my reſolves,
And daſht my towering hopes, for while I thought
Apollo's *Sons approv'd of my Deſigns,*
Another † *Paper comes, wherein I find,*
You think thoſe Fools, that leave their Peaceful home,
To ſearch for Honour, in the wild Confuſion,
And dangerous Toyl, that does attend on War.
Then ſay, Bright Bards, *(I now am at a ſtand,*
What Courſe to take) I'll ſteer as you direct,
Shall I perſiſt, and ſtill addreſs the Fair,
Or ſhall I go to Flandria's *diſtant Shore,*
There ſearch for Honour *in the duſty Plains,*
Where Cannons roar, and Mars *Triumphant Reigns.*
Gentlemen, *I have now the refuſal of a Commiſſion, pray favour me with a ſpeedy Anſwer. I am yours to Command.* T. C.

* Voll. 2d. N° 92. † Voll. 2d. N° 97.

A. You much miſtake our *Oracle*, for we
Adviſe to *Foreign* Wars, and Loud Alarms,
All thoſe who taſt no pleaſing *Reſt* at home;
While louder *Tumults* rage within their Breaſt;
And ſuch, whom *Heav'n* calls to their *Country's Aid.*
But they who [illegible] the *ſoft Repoſe* of Life,
For vain *Ambition*, or a Blaſt of *Fame*,
The ESSENCE loſe of *Bliſs*, to court the (NAME.
Therefore in your Circumſtances, we adviſe you to accept of the Commiſſion.

The New Epilogue *to* Don Quixot *for Mr.* Bickerſtaff's *Benefit, Spoken by* Miſs Santlow *in Boy's Cloaths, Publiſh'd no where but in this Paper.*

AS ſome brave *Soldier*, when ſoft Peace gives (Reſt,
Quits his rough Armour, and unfires his Breaſt,
'Till his lull'd Courage rouz'd by new rais'd Jars,
He reaſſumes his Sword, and flies to long left Wars;
So I, who (not as ſome fine Ladies do)
Wore Britches but in Jeſt—— * like ſome of you,
Once more reſume this Habit, to Defend
The juſt Pretenſion's of my Modeſt Friend.
A Man who ſought to pleaſe you all to Night,
And won your Praiſe, if you do him Right:
Therefore without the ſmalleſt pauſe, d'ye ſee,
Pray own his Merit——'cauſe he pleaſes me;
A Woman's Reaſon, is her yes, or no;
All things are this, or that, becauſe we'll have (them ſo.
Look ye, you Sparks, who loſe your Wiggs ſo (boldly,
However *Warm* you look, you Fight but *Coldly*

* *To the ſide Boxes.*

I know ye well enough, and ſhrewdly gueſs,
Ev'n *Women Bullies* ſeldom miſs ſucceſs.
Thus then I Draw, and Frowning thus Decree,
To Night our *Quixot* SHALL applauded be:
I ſay't, and what I ſay, who dares Deny?
If any Dares——let him come out and Dye:
He who refuſes to Obey my Will,
And dang'rouſly reſolves to try my Skill,
I Challenge by this † Pledge——which He who takes,
All Hopes of Safety, nay of Life, forſakes:
Weak as I am, that Wretch had better tarry;
For I can make ſuch *Thruſts*——as no Man here can Parry.

† *Throws down a Glove.*

In laſt *Monday*'s Paper, Col. 3. l. 54. for. *to ſuch an.* r. *to gain an.* Col. 5. l. 25. for, *of.* r. *to.* l. 26. for, *fix'd.* r. *fix.* In laſt Paper, Col. 4. l. 10. leave out *not.* Col. 5. l. 27. r. *Lovers taſt ly Nuptial Bliſs.* l. laſt but one, for, *Tethys.* r. *Thetis's.*

SIR,

LONDON, March 3d. They Write from Berlin, that the Pruſſian Troops which Served laſt Year in Italy, and were Ordered to return home, have been Countermanded and will Serve again there this Campain. And from Vienna, that Prince Eugne was upon his Departure for Holland to aſſiſt at the Conferences in relation to Peace, which the French make no doubt but will ſuddenly be effected.

The Muſcovites have put into Elbing a Garriſon o 16 or 1700 Men, and the Pruſſian Troops are Poſted in the Suburbs of that Place according to the deſire of the King of Pruſſia. 'Tis ſaid that the Moſcovites have found in that place abundace of Cannon, Mortars, and Other Warlike Neceſſaries. There is a report that the Muſcovites have an Eye upon Dantzick.

The City of Riga is actually Beſiged by the Muſcovites, and 'tis ſaid, that that cannot hold being in want of all Neceſſaries, but notwithſtanding they defend themſelves Bravely and make frequent Sallies, but on the other Hand the Muſcovites having received in their Camp 40 Mortars, and 160 Pieces of Cannon they were preparing to Batter it with all this Artillery.

On the 10 of the Month the Dyet at Warſaw met according to the Prorogation and the Great Chancelor laid before them in the Name of the King 9 Propoſitions, upon which great debate aroſe, and ſome of the Senators deſired that a Dyet ſhould meet on Horſeback; but 'tis ſaid that his Majeſty will not comply with it by reaſon of the Great Troubles that have hapned in ſuch Occaſions.

The King of Sweden is ſtill at Bender and is not like to depart from thence, being detained there by the Turks, the Reaſon of which is not known; but on the other hand 'tis aſſured that the truce between the Ottoman Port and the Muſcovites is Prolonged and that the Port has reſolved to live in Peace with all the Chriſtian Princes.

On Wedneſday Morning, My Lord Chief Juſtice Holt Dy'd Suddenly. Which is all from Yours, *&c.*

ADVERTISEMENTS.

THIS Day is Publiſh'd, the *PROJECTOR*, or *REMARER REMARKRKD.* A Poem in Burleſque. Occaſion'd by a juſt Reſentment the Author conceiv'd at the *Remarker's* Pirating *Eſq.* BICKERSTAFF's Works. Price 6*d.* To be had of our Servants in their Walks, Mr. *Carter*, at the *Roſe* and *Crown* in St. *Paul's-Church-Yard*, Mr. *Pickerſon*, at the *Roſe* and *Crown* in *Little-Britain*, or at the Printer's hereof.

THESE are to Certify that I *William Mallſter* in *Wheeler ſtreet* in *Spittlefields*, *London*, having loſt the Sight of one of my Eyes by Convulſions, I apply'd my ſelf to Mr. *Grant*, OCULIST, in St. *Chriſtopher's Church-Yard*, and he, thro' the Bleſſing of God, hath removed the Cauſe and reſtor'd me to Sight. Witneſs my Hand, *William Mallſter* his Mark † Witneſs *Richard Fepys*, *Edward Norton.*

A Young Man that Capable in Writing and Arithmetick, Meaſuring of Timber, &c. And can give Security; is deſirous of Buſineſs, would Serve any Gentlemen or Others, being lately come out of the Country. I am every Day Improving my ſelf at Mr. Eade's School, at the Hand and Pen behind the Mews.

AT the Second Door on the Right Hand in Bolt-Court Fleet-Street; Is kept the Office of Inſurance on Marriage, for Increaſing and Providing Portions for Single Perſons of both Sexes, who will by paying 2 *s.* for [illegible] Stamps and Entrance, and 2 *s.* [illegible] after the full Number of 2000 Perſons [illegible] ſhall be intituld to Receive 200 *l.* and that [illegible] Probability at leſs Charge then Common Intereſt; which will more fully appear by the Propoſals which may be had Gratis, at the above Place. *Note*, 'tis the Advantage of all Perſons who intend to enter into this Society to do it as ſoon as may be by Reaſon no Claim can be made till after the Second of April, 1710.

THE only True Purging Eſſential Salt of Scurvy-Grats, the pleaſanteſt Phyſick in the World, which effectually eradicates that reigning Diſeaſe: It purges gently by Stool, never Vomits, but works pleaſant, free, and eaſie, without Sickneſs, or almoſt any Diſorder: It cools and refreſhes Nature, cleanſes the Body and Blood of all Filth, corroborates both, invigorates the Spirits, reſtores loſt Stomachs, carries off the Remains of bad Wines, and is immediately neceſſary on all Occaſions that require Purging: It's needleſs to ſay, it cures the Scurvy, Gout, Rheumatiſm, Dropſy, Jaundice, Green-ſickneſs, Hypocondriac Melancholly, *&c.* for it opens all Obſtructions in the Liver, Spleen and Gall. Powerfully reſiſts Putrefaction, is Diuretick, helps Digeſtion, kills Worms, and brings them away both in Children and adult Perſons. Is only Sold by Mr. Harriſon, at a Wax Chandler's at the White Hart in the Paultry; and at Mrs. Cole's, at the Dial and Two Crowns, Toyſhop, againſt St Dunſton's Church Fleet-ſtreet; at 1*s.* an Ounce, Seal'd up with Printed Directions.

Juſt Publiſh'd.

THE 2d Edition of Mr. *Hill*'s Hiſtory of the Ottoman Empire in all it's Branches, in Folio, with the Government, Policy, Religion, Cuſtoms and way of Living of the Turks in general, Illuſtrated with ſeveral Copper Cuts on each Material Head, and ſeveral Copies of Verſes in Praiſe of the Author and Book, written by ſome of the moſt Ingenious Men of the Age, Printed in the ſame Letter and on as good Paper as the 1ſt Edition. The Printer having the Propriety of this Edition, and the Charges being leſſen'd by the Cuts already Ingrav'd, all Gentlemen may have them at 12*s. per* Book, Guilt Edges and Letter'd on the Back, of J. Mayo, ONLY, over againſt Water-lane, Fleet-ſtreet.

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Robert Arnold.

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